

FEDERAL COUNCIL

Bulletin

VOL. XXIV, No. 7

SEPTEMBER, 1941



WORLD WIDE
COMMUNION



"In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close binding all mankind."—John Oxenham



• A JOURNAL OF INTERCHURCH COÖPERATION •

Coming Events

A calendar of the more important national meetings of church organizations, so far as known to the BULLETIN, is published monthly in this column.

FIVE YEAR SYNOD OF THE MORAVIAN CHURCH IN AMERICA
Bethlehem, Pa. September 3, 1941

NATIONAL BAPTIST CONVENTION, U. S. A. ANNUAL MEETING
Cleveland, Ohio September 10, 1941

FEDERAL COUNCIL OF CHURCHES, EXECUTIVE COMMITTEE
New York, N.Y. September 19, 1941

AMERICAN JOINT EXECUTIVE COMMITTEE FOR THE WORLD COUNCIL OF CHURCHES
New York, N. Y. October 9, 1941

ANNUAL MEETINGS OF THE AMERICAN SECTIONS OF THE UNIVERSAL CHRISTIAN COUNCIL FOR LIFE AND WORK AND THE WORLD CONFERENCE ON FAITH AND ORDER
New York, N. Y. October 28, 1941

FEDERAL COUNCIL OF CHURCHES, DEPARTMENT OF EVANGELISM
St. Louis, Mo. December 8, 9, 1941

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, ANNUAL MEETING
Chicago, Ill. February 9, 1942

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A Journal of Interchurch Coöperation

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THE FEDERAL COUNCIL OF THE CHURCHES OF CHRIST IN AMERICA

CONSTITUTED BY TWENTY-THREE NATIONAL COMMUNIONS

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Syrian Antiochian Orthodox Church of
North America
United Brethren Church
United Church of Canada
United Lutheran Church
(Consultative Body)
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VOL. XXIV, No. 7

SEPTEMBER, 1941

THE EDITORIAL OUTLOOK

World-Wide Communion, 1941

What lies behind the increasing spirit of fellowship and of coöperation among the churches? Doubtless there is an element of expediency in it—efficiency requires a measure of coöperation in new tasks of national scope. Moreover, hostile forces at work in the world put us into situations in which our interests are common. A poet has said that sometimes destiny drives us together as danger drives deer together in a pass in the hills. Destiny is driving the churches together—or should we say Providence?

But unity which is real and durable must be of the spirit; in the Church it must be of the Spirit of God. Those of us who have been privileged to experience the fellowship of great ecumenical gatherings have often said, "This surpasses our plans and expectations; it is of God, not of man." Such is the fellowship which our churches must have if they are to be adequate for this day. Expediency is not enough.

The observance of World-Wide Communion Sunday, October fifth, may therefore be a factor of unimagined importance in our thought and work during the coming months. The experience of the sacrament requires humility and is conducive to humility. We are concerned with what God has done and continues to do for us, not with what we can do ourselves. In such a

setting, the awareness of fellowship with the millions around the world who partake of the same sacrament will be an awareness of fellowship in God through Christ, the Redeemer. This is the fellowship which transcends the world, the community surviving wars and tensions. Church unity and coöperation based thereon will be sound in the parish, the local community, the nation, the world. It will be of God.

In the local parish, when the members gather around the one table or kneel at the one altar, social rivalries, political hostilities, personal jealousies, hidden and public animosities must be abandoned with a prayer for forgiveness. We are bound together by the forgiving and redemptive love of God. How otherwise can we constitute a united household of faith for worship and work for the coming months?

In the local community, when the various churches simultaneously observe the sacrament, expressing a common essential faith and loyalty—each in accordance with its own custom—we must abandon institutional pride, petty jealousies and destructive competition. We are then united by the one Lord and Head of the Church. Otherwise how can we work together as a council of churches or in any way present a convincing common witness to the unchurched community?

In the nation, as the churches of many communions from coast to coast join in this day of

penitence and commitment, we must acknowledge before God that the tasks confronting us are too much for any human resources, and that the Church does not belong to us, but to God. Then by His power we shall be indeed united and have new strength and confidence. How otherwise can our enterprises of coöperation—the Federal Council of Churches and the various conferences, councils and commissions of the churches—find a spiritual dynamic at all adequate to the needs of this hour?

In the world, as congregations of many races, languages and nations observe World-Wide Communion Sunday, worshipping the God and Father of all mankind, and Him who died for those near and those afar, we shall have on our hearts the suffering of His other children, for whom destruction and death, sorrow and loss, are ever present. We shall be lifted out of the narrow confines of our own interests into the ecumenical fellowship where "Christ hath broken down the middle walls of partition between us." Then shall we know better the heart of the Father and be better enabled to do His will. How otherwise can the new movement toward unity in the Church around the world be more than an organizational effort of men?

We look to World-Wide Communion Sunday for a spiritual experience, for new resources, fresh vitality. Statistics will not indicate the essential values, though they are not irrelevant. The response of the American churches to the relief appeals which will be in the minds of many congregations that day will be significant. The results will be apparent in the spirit and effectiveness of our work. This observance may become the very heart and center of the Body of Christ.

Taxes, Charities, and the Church

The problem of benevolence giving is becoming increasingly complicated for the individual Christian. The functions of the government, the private agencies and the churches with regard to the community are undefined and constantly changing. Some responsibilities formerly car-

ried by charity organizations—providing food and shelter for the poor, for example—are now assumed primarily by the government. And who can draw the line of demarcation between the field of the community welfare agency and the Church?

Taxes are considered by many generous-spirited citizens as, in part, applicable to the fulfillment of social responsibility to the destitute and the unfortunate. We are not here considering the merits of government welfare work. The point is that there is confusion with regard to the individual's social responsibility. The effects upon private agencies and the churches are obvious.

When we add to this complicated picture the multiplicity of appeals for various causes and needs from around the world we have a situation which is so complex that it paralyzes many givers. Those who are not paralyzed patiently try to rate the relative urgency of the needs and contribute accordingly.

But the practice of giving on the basis of apparent need leaves out of account a crucial factor—the significance of the agency. *The Church is not just another community agency.* A strong Church is indispensable to the welfare of the community and nation. It becomes, therefore, an end as well as means.

Moreover, the most important contribution of the Church is relatively intangible. The factor of spiritual welfare does not show up so obviously in a picture as does the factor of physical welfare. It is not spectacular as it is usually presented. And yet we know it is the factor that will ultimately determine the fate of Europe and of our civilization. This is not to imply that the work of the Church is not concerned with immediate and practical problems, with life and death. Some of the causes urged upon us by the Committee on Foreign Relief Appeals in the Churches are matters of hunger, disease and death—for example, assistance to refugees, civilians in China, and stranded missionaries. Our work at home in the areas adjacent to training camps and in new industrial communities is

as directly important to national welfare as metals and gasoline.

We have already been warned that increased taxes and emergency appeals will cut into the income of the churches. This need not be, if there is sufficient wisdom in our constituency. It is the task of the leaders of the churches to magnify the Church and to define clearly its opportunities and responsibilities.

James M. Speers and Russell Colgate: Servants of the Church

The month of July marked the loss of two laymen from the Church Visible—James M. Speers and Russell Colgate—who had been outstanding both in their devotion to the Church and in the movement for church coöperation and unity. Both were widely known and honored in the business world—Mr. Speers as the long-time president of James McCutcheon & Co., one of the great stores of New York; Mr. Colgate as a leading member of the manufacturing firm whose name is almost a household word. In their busy lives, occupied with weighty responsibilities, both found time to give generous service to the Church.

Mr. Speers' deepest interest was the world-wide missionary work of the Church. He served for many years on the Presbyterian Board of Foreign Missions, the Foreign Missions Conference of North America, the International Missionary Council, the International Committee of the Y.M.C.A., the Laymen's Missionary Movement and the Church Committee for China Relief. In recent years he became intensely concerned with the problem of refugees from Europe and was Chairman of the American Committee for Christian Refugees.

Mr. Colgate's primary interest was in Christian education. His passion for it was so intense that in his later years it became almost his vocation. His leadership in the International Council of Religious Education, of which he was the honored and beloved president for many years, was recognized throughout the nation.

James M. Speers and Russell Colgate leave great gaps in the ranks of Christian lay service to the Church and especially to the cause of interchurch coöperation. May their example stir many younger laymen to follow in their steps!

As Doctors of Philosophy See the Council

It is a happy sign of the widening and deepening interest in ecumenical unity when the Federal Council of Churches becomes the subject of such objective and scholarly study as is required by the graduate schools of great universities. Such evidences have appeared within the past year at both Yale and Columbia.

At Yale a thesis in connection with the doctorate of philosophy was written by Charles H. Hopkins on "The Rise of the Social Gospel in American Protestantism," an important section of which dealt with the Federal Council as an expression of the united concern of the churches for a deeper influence on the social life. The volume is one of the important publications of the Yale University Press.

At Columbia last June the doctorate in philosophy was conferred on John A. Hutchison in connection with a thesis bearing the title "We Are Not Divided," with the sub-title "A Critical and Historical Study of the Federal Council of the Churches of Christ in America." It constitutes a solid volume of more than three hundred pages, published by Round Table Press. It is a thoroughly scholarly treatise on the movement for Christian unity as expressed in the growth of the Council from 1908 to 1940. It views the Council as "a truly creative force in both American religious life and American society," concluding that "the possession of this kind of laboratory where the usefulness of all sorts of ideas and programs might be tested has been a thing as valuable as it is novel."

Note: Readers of the BULLETIN may secure advance copies of "We Are Not Divided" at a special rate of \$1.50 if ordered directly from the Council, 297 Fourth Avenue, New York. The regular price of the publishers will be \$3.00.

The Chaplaincy---An Opportunity

THE recent increase in the number of chaplains in the Reserve Corps of the Army and Navy is a testimony to the unprecedented magnitude of an opportunity which the emergency is offering to American Christendom. Apart from the Navy and the Civilian Conservation Corps, there were in the Army on July 1, 1940, about 155 commissioned chaplains in service. A year later there were over 1,400. The religious direction of nearly two million young men, while they are in service and on their posts, is entirely in the hands of chaplains. The goal of the War Department is the approximate ratio of one chaplain to 1,200 men.

The religious public is awakening to the vast importance of this ministry and beginning to ask questions about the chaplains. What manner of men are these? What qualifications are essential? How free are they? What are their relations to the other religious forces of the country? How are they appointed? How is their work received?

The War and Navy Departments lay down certain basic qualifications. Chaplains must pass rigid physical examinations. They must have had a college and seminary education, also three years of successful pastoral experience. (This last is not required by the Navy, which frequently takes able young men direct from seminary graduation.) Reserve chaplains must be under the age of 40 (43 for the Navy, no age limit for the Civilian Conservation Corps). Each chaplain must receive ecclesiastical endorsement from the denomination to which he belongs.

These are basic qualifications. Over and above them stand the possibly more important ones which might be grouped under the heading of personality. The chaplain must understand young men and know how to deal with them sympathetically and wisely. He must possess the mysterious and unlistable qualities which make for leadership. He must have an organizational sense. He must be a good counsellor to meet the many calls upon him for personal guidance. He must have the tact and good judgment which will enable him to deal with his commanding officer, with his brother officers, with soldiers and sailors at work and worship and play, with prisoners in the guard-house, and with invalids in the hospitals—and live in helpful relationships with them all. An almost inordinate amount of common sense is required. He needs courage, too—moral courage to stand as the representative of spiritual realities in a highly materialistic environment, and physical courage to enable him to share the lot of his men wherever they may be. In the World War, more chaplains were killed in proportion to their

numbers than officers in any other branch of the service.

It is an all-important qualification that the chaplain should preach effectively. The men want preaching and will listen to it if it is good enough. I have before me the consolidated chaplains reports of a large Army unit for the quarter ending June 30, 1941. This unit had an average strength of 53,701 officers and men during the period. *There were 217,650 recorded church attendances during that period.* This means an average of more than four church attendances per man. Are there any civilian communities of comparable size in which church attendance is the equivalent of getting every last citizen to church four times in three months? This is not an exceptional report. The men are going to church as they did not go at home.

It is a misconception to think that chaplains are restricted in their preaching. Some chaplains have an evangelistic emphasis and are free to exercise it; others an ethical, social, ritualistic, or a mystical one. Every chaplain is free to speak as his church teaches or his conscience directs, though of course he is not free to attack other faiths or wound the feelings of men of other beliefs. He is not required or expected or desired to preach militarism. The emphasis is on religion. The chaplain is a man of peace, not of war, though he ministers to men who because of the sin of the world are involved in war. He is free to speak and work for a world order built on such moral foundations of justice and coöperation that war will be impossible.

While religious work in the camps and posts and on ships is entirely under the chaplains' direction, they need and welcome the assistance of local ministers and churches. Indeed, they are directed in War Department orders to seek the closest coöperation with local church forces. When the soldier leaves camp in the evenings or weekends and drifts out into the surrounding communities, he leaves the parish of his chaplain and enters a neighboring parish. Then particularly he needs a friendly welcome and a steady hand. All chaplains are aware of this need, and stand ready to coöperate with local pastors to the full extent of their opportunities.

The Army is seeking hundreds more qualified men as Chaplains. The Navy is asking for fifty more reserve chaplains at once. In case of war thousands of our sailors will put to sea without immediate contact with any religious ministry.

S. ARTHUR DEVAN, *Director,*
General Commission on Army and Navy Chaplains

World-Wide Communion Sunday Observance October 5

REPORTS from over the entire nation indicate that ministers and churches representing practically every Christian communion are planning to observe World-Wide Communion Sunday, October 5. This observance will be world-wide. The denominations have been corresponding with their missionaries and mission stations. Literature has been sent. The Foreign Missions Conference has been helping to distribute information and literature. The World Council of Churches (in the process of formation) has sent literature to church leaders of many lands. The Department of Evangelism of the Federal Council gratefully acknowledges its indebtedness to the Presbyterian Church in the U.S.A. for the idea of a World-Wide Communion Sunday observance. For five consecutive years this denomination has carried on a World-Wide Communion observance on the first Sunday in October. They have found the response so great in church attendance that the day has become another Easter.

In order that each congregation may realize the greatest results, it is suggested that on Sunday afternoon, September 28, a group of workers be sent out two-by-two to call on every member of the congregation in order to secure a promise from each member to be present on the following Sunday at the Lord's Table. If that is not a

convenient time for an every-member visitation, another date may be selected.

Some communities plan to observe Christian Education Week from September 28 to October 5. In that case it is suggested that the World-Wide Communion be the climax of the week.

The objectives for World-Wide Communion Sunday do not contemplate union communion services. One of the main purposes is to secure the presence of every member at the Lord's Table in the sanctuary of each congregation, thus providing the best possible beginning of another autumn's work. Here the members of the church, old and young, may together re-commit their lives individually and corporately to the work of Christ for the weeks ahead. Some congregations may need to plan for two Communion Services on October 5 in order to care for all who attend.

World-Wide Communion literature has been prepared by the Department of Evangelism of the Federal Council. Sample copies will be sent upon request. It is expected that the Presbyterian Churches (U.S.A.) will order their literature from their General Council, 156 Fifth Avenue, New York. All other denominations may order from the Department of Evangelism, 297 Fourth Avenue, New York.

Church of the Brethren Votes to Join Council

The Church of the Brethren, meeting at the end of June in General Conference at LaVerne, California, voted for membership in the Federal Council of the Churches of Christ in America. This is the third national denomination which has decided on membership in the Federal Council within the last year. The other two are the Presbyterian Church in the U. S. (Southern), which took similar action in May at Montreat, N. C., and the Protestant Episcopal Church, which approved membership last October at Kansas City, Mo.

When this church is received into membership, there will be 24 national denominations officially federated as members of the Council. The total membership represented will be 25,964,082.

The Church of the Brethren has a membership of 176,908, with 1,017 local congregations. National headquarters are in Elgin, Ill. The Brethren originally settled in this country in 1719, chiefly around Germantown, Pa., having come as immigrants from Germany. They are like the Quakers in being pacifists on religious grounds. They are often colloquially spoken of as "Dunkers," a word which in the German tongue suggested their practice of baptism by immersion.

New Radio Schedule

The following radio programs sponsored by the Federal Council of Churches have been announced for the month of September:

Sundays

Dr. Paul Scherer in "Sunday Vespers," 4:00 to 4:30 p.m., WJZ and Blue Network.

Dr. Frederick K. Stamm in "Highlights of the Bible," 10:00 to 10:30 a.m., WEAf and Red Network.

Weekdays at 1:30 p.m., over WJZ and Blue Network

Mondays—Dr. Arthur Henry Limouze in "Tomorrow's Church."

Tuesdays—Dr. Earl F. Adams in "Christian World Service Today."

Wednesdays—Dr. Mark A. Dawber in "Frontiers of American Life."

Thursdays—Dr. Francis C. Stifler in "The Light Shines in the Darkness."

Fridays—Dr. Edgar H. S. Chandler in "Democracy's Spiritual Defenses."

Saturday evenings, at 6:30, over WEAf and Red Network

Dr. Norman Vincent Peale in "The Art of Living."

Labor Sunday Message, 1941

(As approved by the Executive Committee of the Federal Council of Churches)

THE Christian concern for democracy, based on Jesus' teaching of the dignity and essential brotherhood of all the children of God, long an influence in political institutions, has more recently begun to find expression in economic and industrial relations. This concern supports the right of the common man to a voice in determining the conditions under which he works. The labor union movement, like political democracy, has its imperfections; yet it is the major expression of the democratic principle in industry. Employers in increasing numbers are freely granting to labor the right to organize and are working out constructive relationships with unions on the basis of mutual confidence. In many industries, the men and women who work with their hands and tend machines are no longer a struggling minority seeking recognition and a just share of the profits of industry. They have become a great organic movement, involved directly in the worldwide struggle for the preservation and growth of democracy.

In countries where liberty and equality prevail as ideals of human relations, there the labor movement is strong. Where they are not applied to industrial relations, there unions are few and weak. Where democracy has been discarded, as in the totalitarian states, there the independent labor union movement has disappeared. The existence of these contrasting situations is not a mere coincidence. Democracy, by the very law of its nature, must extend into industrial and economic as well as political relations. Totalitarianism, by an equally inherent law of its nature, must destroy an independent labor union movement. Industrial civilization must either extend more democratic control to those who produce and to those who consume economic goods and services, or it must center total power in a political state. There seems to be no other alternative. If we cannot have the spirit of Christian democracy in industry, all democracy is jeopardized.

It is well that church members face this fact and come to terms with it. A new missionary opportunity presents itself. The churches should urge the further application of the Christian principles of democracy to industrial and economic relations. If this new missionary call is heeded, the Christian forces will play a vital part in the era just ahead. If it is ignored, they are likely to have little part in solving our most urgent social problems and infusing spiritual life into society.

The fundamental religious concern with industry has to do with its spirit and purpose. If we are to develop an

economic order which will express the spirit of Christ, who came "not to be ministered unto, but to minister," the primary test of production and distribution must be not a private advantage but the common good. A Christian spirit must find appropriate economic forms to fulfill its basic purpose of the greatest service to human need.

In the area of industrial relations the churches must make clear not only that labor has the right to organize, but also that the principle of such organization is socially sound. At the same time as labor grows in power, it must assume the moral responsibility which power entails. Organized labor can command public support only as it deals effectively with various elements in its ranks which weaken confidence in its integrity. It must live up to the Christian spirit which is essential to democracy. It must itself practice democracy in control and, where necessary, put its own house in order. It must, also, refrain from discriminating against any workers because of color or creed. Many unions have led the way in fair interracial relations in their own membership and have set a worthy example to civic and religious organizations. Others have yet to accept and to practice this Christian democratic principle.

This hour of crisis calls for a Christian movement which has renewed its spirit and clarified its vision of the wider implications of its Gospel, and for a labor movement which has purified its practices and set its eyes on the farther goals of true democracy. All groups are summoned to work together for a better ordering of society upheld by religion on the one hand, and by the productive labor of hand and brain on the other.

Church Women Broadcast

A series of radio broadcasts on the general theme "America's Indebtedness to Church Women," presented during the past eight months by the Council of Women for Home Missions under arrangements made by Frank C. Goodman, Executive Secretary of the Federal Council's Department of National Religious Radio, aroused great interest across the nation. No fewer than 900 different programs with representative church women as speakers were sent out by 270 different radio stations in 46 states of the Union. The speakers on these programs were 316 women of 16 different denominations. Their messages have given a greatly needed interpretation of the impressive service rendered by the women of the American churches.

Gamboa, Panama Canal Zone

THE Panama Canal Zone is of more vital interest today to every American than at any time since the construction of the Canal. The welfare of those who maintain and protect this Canal is equally vital.

The Canal Zone is only a narrow strip of land fifty-six miles long, yet we have spent many millions making, maintaining and defending the Canal and will spend many millions more.

The Church is primarily concerned with the people who live by this water highway. Besides the men stationed there in all branches of the defense organization of the Government, several thousand civilians live on the Canal. All are employees of the Government, families of the employees, or those who directly serve them in the ordinary ministries of community life. One of the most important of these ministries is that of the Church.

Local initiative in lay religious leadership has been notable from the first. The first Christians arriving on the Isthmus in 1904 simply went to work to obtain for themselves and their neighbors the blessings of a Christian environment. The spirit of unity has also been dominant from the beginning. Twenty-seven years ago the Union Church of the Canal Zone was organized by a group of delegates sent from half a dozen communities. Today there are five Union Churches bound together in a General Council constituting the Union Church of the Canal Zone. These congregations are at Balboa, Cristobal, Gatun, Pedro Miguel and Gamboa. Their membership totals over one thousand. More have fellowship with these churches but do not transfer membership from the home churches in the States because length of residence is so uncertain. All cost of maintaining the church, apart from erecting buildings, has been met locally. In addition, \$1500 is raised annually for missionary work among their neighbors, the Panamanians.

In 1921 at the request of the Union Church, the Federal Council of Churches appointed the Committee on Religious Work in the Canal Zone. The Committee is composed largely of secretaries of mission boards which have contributed for buildings. Through the united efforts of the Union Church, the Mission Boards and this Committee, more than \$200,000 has been raised. The money was given by residents in the Canal Zone, by Mission Boards and by individuals and local churches throughout the States. No indebtedness has been incurred. Each Union Church reported a balance on January 1, 1941.

Gamboa is a new community in the Zone. It has been built during the last five years for housing all employees connected with the Dredging Division. The importance of Gamboa can be understood when we remember that, in addition to maintaining the Canal as it is, \$277,000,000 was appropriated recently for the excavation and construction of a third set of locks, most of which work will be done by or under the direction of the men in Gamboa.

By October, 1941, the population of Gamboa will number 955 white Americans divided approximately as follows: 375 men, 303 women, 277 children. By 1942 the population will be 1200, for whom there is as yet no church building.

In 1938 the people in Gamboa organized the fifth of the union churches. The Sunday school was started as soon as the new homes were occupied. The meetings of the Woman's Union and the sessions of the Sunday School have been held in the Community Club building erected by the Government. The Sunday School has an average attendance of 104.

The Committee on Religious Work in the Canal Zone is coöperating with the Gamboa Church in obtaining money with which to build an adequate church. The Government has allocated the land, which is leased to the church without cost. Building plans are being prepared by the architect of the Engineering Department of the Zone and the Interdenominational Bureau of Architecture, in New York of which Dr. E. M. Conover is the secretary. The estimated minimum cost will be \$20,000. Building costs are relatively high in the Zone and are increasing steadily. Because the union churches have been built coöperatively by voluntary contributions, it has been and is necessary to follow the policy "pay as you go."

As evidence of the seriousness of their desire to have a good church home the Gamboa congregation has agreed to raise locally \$4,000 of the \$20,000. A considerable portion of this amount has been obtained. The rest will be.

Eight denominations through their Mission Boards have made appropriations totaling \$8,500. This fact is an impressive approval of this undertaking. The Rt. Rev. Harry Beal, Bishop of the Diocese of Panama, is securing gifts from churches and individuals in the Protestant Episcopal Church which should bring this amount to \$10,000. More communions are giving for this building than have given for any of the other four buildings.

The Committee on Religious Work in the Canal Zone is appealing for gifts from individuals and local congregations, especially other union churches, of at least \$7,000. Those who wish to help maintain aggressive Christian work in such a center as Gamboa, Panama Canal Zone, in such a time of danger and opportunity as this, are asked to help at once. Pledges and checks should be sent to The Committee on Religious Work in the Canal Zone, 297 Fourth Avenue, New York. The building of the new church should begin with the approaching dry season.

We cannot make a stronger appeal than the facts themselves make. Put them together in your own mind and heart as though you or a member of your family were living in the Panama Canal Zone. Command us by your gift, large or small, to go ahead immediately!

THOMAS S. DONOHUGH, *Chairman*
ROY B. GUILD, *Secretary*

The Voice From Europe

THE voice from the continental churches is becoming smaller and thinner, hardly audible from certain countries such as the Balkans, the Baltic States, former Poland, and Polish Ukraina. The silence of some churches in occupied countries is perhaps more alarming than loud cries. It means the silence of those who are not free to speak, or who suffer too cruelly to shout, or who have accepted suffering as the present form of a Christian life and as the will of God.

Through channels still open we hear in Geneva and even here in America enough of these small voices from suffering brethren to know how deeply such suffering is transforming the soul of Christian churches across the Atlantic. It drives those who ignore the Cross still farther away from God than they were already, but brings the others who know nearer to Him as to the last refuge they have, because "from God there is no flight except towards Him."

There are therefore again "Churches under the Cross" smaller but more resolute to carry the Cross with their Master. There is again martyrdom, a new heroism of faith, a church in the catacombs. There is, under oppression and growing impoverishment, an unbroken inner resistance against the world, consisting sometimes not in loud protestations but simply in an inner resolute and lasting *No!*

Of course such faith is everywhere tested today, especially in France, Belgium, Spain, Poland, Finland, where Christian parents pray: "Give us this day our daily bread," and see the faces of their children becoming paler and thinner. Hunger is stalking over large parts of the Continent and is rapidly becoming not alone an economic difficulty but also a problem of faith. Humanitarian and religious help is trying to save lives so far as is humanly possible. The Red Cross and the Friends still find ways and means to help. The European Central Bureau for Interchurch Aid in Geneva, working in close coöperation with the World Council of Churches which is dealing with the spiritual welfare of prisoners of war, with Bible work and Christian refugees, represents, so to speak, the relief arm of an ecumenically-minded Christianity, which remembers that one of the first ecumenical actions of primitive Christianity was a collection started by the Apostle Paul for the poor congregation in Jerusalem.

It would therefore be erroneous to believe that nothing can be done to help our suffering brethren on the Continent. Grants have been received from thirteen countries, including Great Britain, America, Egypt, and South Africa; while help went last year to more than twenty

countries for suffering churches, institutions, pastors, refugees, and students. The Y.M.C.A. and Y.W.C.A. are sharing in these efforts to prove Christian solidarity to those who need it.

For the moment we have to distinguish between helping and suffering countries; between the churches in conquered countries like Czechoslovakia, Poland, Norway, Belgium, and northern France and, on the other hand, churches in areas where they continue to work quietly, as in Denmark, Holland, France, and Hungary, even though a certain political pressure is felt.

On the Continent only Switzerland and Sweden are still helping countries. Their strength is not sufficient to carry this burden alone and to meet the continuous needs which arise everywhere: pastors' children in France; Christian refugees in Switzerland, France, Italy, and Hungary; pastors' families in Transylvania, France, and Spain; orphanages in Belgium and Yugoslavia. The Geneva office can still reach many of these suffering through special channels.

But a wider coöperation is necessary to bring help and to prepare for the coming reconstruction. A spiritual harvest is ripening today in this time of suffering in which we gain a new understanding of the Cross and have to live in a fellowship of suffering and carry each other's burdens.

The Director of the Central Bureau for Interchurch Aid is actually still in America where his task is to raise the voice from the churches under the Cross, to awaken a wider response and stimulate that solidarity which Christ meant when He told us to visit those in prison, to feed the hungry and to clothe those who are naked. The growing needs on the other side of the ocean make concerted action necessary on this side. The Committee on Foreign Relief Appeals in the Churches considers the Central Bureau as the general agent of the American churches for the relief of the suffering churches in Europe.

Being at the same time the Director of the Ecumenical Seminar which was quite a feature in the ecumenical movement of recent years, the Director of the Central Bureau has planned a combination of the Seminar with the National Christian Mission in a new form and with some lectureships which have been offered to him, especially at Hartford Seminary, where such a Seminar will be held in November. Information may be obtained through the Federal Council of Churches.

ADOLF KELLER, *Director,*
Central Bureau for Interchurch Aid

All This and Freedom Too . . .

"We cannot be content merely to oppose totalitarian powers. We must also demonstrate that democratic life is more efficient in meeting needs, in preventing distress and in inspiring devotion to the common good. We can have all this and freedom too."

THIS quotation is from the annual message of the Church Conference of Social Work, which met as an associate group of the National Conference of Social Work at Atlantic City, N.J., June 1-5. As an outcome of their deliberations they sent a message to the churches of the United States which said in part:

"In a world in which hatred and fear are at the moment the dominant notes we hold that the age-old principle of love on which the Church is founded is more than ever indicated as the remedy for the world's frustrations and bitternesses. The social services which are offered under the care or inspiration of the Church represent love in action and constitute one of the safeguards of democracy.

"While social service is needed to alleviate the distress of those who are victims of the colossal economic and social maladjustments of our time, social action also is required to correct injustice and prevent underprivilege. At a time when the nation is menaced both from without and from within, services which help to safeguard the health and to keep up the morale of the people are genuine aids to national security.

"Because of the new problems which arise around camps and defense industries the churches must work with all community agencies to safeguard people in these areas from the sinister forces of exploitation and vice which grow up flagrantly in such places. Churches should take special pains to make their spiritual ministries and fellowship available to these people, many of whom have been active in church life in their own communities. Because the world is so seriously shaken they need all the more, as we all do, the experience of things which are unshakable. Churches should perform their appropriate part also in providing wholesome social and recreational opportunities for young people and in coöperating with The United Service Organizations where they provide specialized leadership and facilities for these functions.

"As members of the Christian Church and believers in democracy, we have a special responsibility for refugees and all victims of war. Christian refugees coming to this country offer us a special opportunity and responsibility. They need our friendship and our understanding, and the agencies working with them should have our support. Also, as Christians, it is our responsibility to resist race prejudice and to develop among all people such tolerance and understanding as shall make possible a world of peace."

The full message can be had on request to the Federal Council.

Officers of the Church Conference elected for the year 1941-1942 are: President, Rev. Almon R. Pepper; Vice-Presidents, Rev. John L. Mixon, Rev. James C. Faw, Mrs. P. R. Hawkins, Miss Frances E. Philbrick; Secretary, L. Foster Wood.

Bradford Abernethy Joins Staff of Peace Commission

REV. Bradford S. Abernethy is the new Secretary of the Federal Council's Commission to Study the Bases of a Just and Durable Peace. In this capacity he will be associated with Dr. Van Kirk in presenting to the Church at large the issues bearing upon the task of post-war reconstruction. His particular responsibility will be to relate the work of the Commission to city and state councils of churches throughout the country.

Mr. Abernethy received his A.B. degree from Haverford College in 1930, and his B.D. degree from Colgate-Rochester Divinity School in 1933. Subsequently he studied at the Universities of Edinburgh and Oxford on a fellowship from Colgate-Rochester. His extensive travels, in Europe, Egypt, the Holy Land, Scandinavia, and Mexico, add to his qualifications for the task which he has assumed.

Since 1935 Mr. Abernethy has served as the pastor of the First Baptist Church, of Columbia, Mo. While there he was also under appointment by the Board of Education of the Northern Baptist Convention as Director of Baptist Student Work on the campuses of the University of Missouri, Stephens College, and Christian College, all in Columbia. Immediately prior to his coming to his new task he was the President of the Missouri Council of Churches. He has spoken frequently for the National Christian Mission.

Mr. Abernethy's father is Dr. William S. Abernethy, for many years the pastor of Calvary Baptist Church of Washington, D.C. His wife, Jean Beaven Abernethy, is the daughter of Dr. A. W. Beaven, President of Colgate-Rochester Divinity School.

It is expected that the addition of Mr. Abernethy to the staff of the Commission to Study the Bases of a Just and Durable Peace will vastly expand the Commission's labors and will have the effect of further coördinating the work of the churches as they prepare to take their part in the work of rebuilding the world when the war is over.

A full meeting of the Commission will be held in New York, September 18, under the Chairmanship of John Foster Dulles.

The American Churches and Relief

The Need and the Response:

For seven years there has been a mounting crescendo of appeal to American Christians for help.

Committees were formed to provide an organized response to some of the appeals—for refugees, for blasted European churches and their leaders, for the uprooted millions of Chinese civilians.

Existing organizations, facing the impact of similar appeals, organized emergency branches for such appeals—"orphaned" missions, prisoners of war, women and girls, children, more and more Bibles.

But American Christians were slow, lazy, unresponsive.

The Federal Council and the Foreign Missions Conference collaborated to define for the churches the areas of acute need to which Christians should certainly minister, and a validation of the organization which is capable of carrying that ministry in each of the eight areas.

The denominational leaders began to realize the tragedy of delay and in the spring of 1940 set about organizing Emergency Relief Committees to present the appeal within their constituencies.

During the last year 20 such committees have provided for the eight agencies selected to represent the churches in the eight areas of need approximately \$675,000.

Can We Be Proud of the Record?

These eight agencies standing as the avowed representatives of American Christendom in carrying the ministry of love and care to those who were in desperate need were ready and eager to use at least \$2,000,000. They had the staffs to do the work, there were needy people whose lives had been devastated by various phases of the war, but 36,000,000 Christians in the 200,000 Protestant churches of the United States responded through their churches with only one-third of the sum asked.

Time to Put Some Heart into Our Effort

The major denominations are now organized.

The eight agencies are operating at half speed—waiting upon Christians for necessary funds.

But the carnage of war, the devastation in life and spirit keeps mounting. Men, women, and little children are in an agony of waiting to see whether the compassion of Christ can really break through the inattention and apathy of the members of His church.

The agencies in contact with the areas of distress paint a picture of growing need and ask for \$6,000,000 for this next year. This is three times the amount asked last year.

This is one of the historic occasions when Christians might unite in a convincing evidence that Christ is alive. Nothing could so prove the genuine power of Christian fellowship to overcome the blackness of war as to have American Christians put their heart into a revelation of sympathy for those who suffer.

The Next Step

Sunday, October 5, is known as World Communion Sunday. Most of the denominations' emergency relief committees are combining to plan a united emphasis on the needs of God's children distressed by war.

In many churches offerings can be taken.

In other churches reference will be made to offerings to be taken later.

In all churches earnest and sympathetic prayer should be offered for these victims.

One offering cannot suffice. Plans should be made in every church to provide frequent opportunities, indeed incentives, for people to give. Funds collected should be sent in to your denominational headquarters frequently. Gifts may be designated for particular needs. Write your denominational committees for suggestions and help.

LESLIE B. MOSS, *Director,*

Committee on Foreign Relief Appeals in the Churches

New Leaders in Aiding Chaplains

At the annual meeting of the General Commission on Army and Navy Chaplains, held in Washington, D.C., on June 11, Dr. Rufus W. Weaver was presented with a silver loving-cup by members of the former Committee in recognition of his valuable services as Chairman of the Commission during the past two years. The presentation was made by Dr. Andrew R. Bird.

Bishop Adna Wright Leonard, of Washington, was elected Chairman to succeed Dr. Weaver. Bishop Leonard is also Chairman of the Methodist Commission on Camp Activities.

Rev. S. Arthur Devan, who had been acting temporarily as director during the months since Dr. Paul D. Moody relinquished the office to resume his work as President of Middlebury College, was elected director on a permanent basis. Mr. Devan, an alumnus of Rutgers University, was a Rhodes Scholar with highest honors at the University of Oxford. He served as chaplain with the Regular Army in France, has held pastorates in Baptist churches and until recently was Chaplain of Hampton Institute in Virginia.

Dr. William B. Pugh of Philadelphia, Stated Clerk of the Presbyterian Church in the U.S.A., was elected Vice-Chairman and Dr. Andrew R. Bird of Washington, Treasurer. Mrs. Virginia Hopkins Boswell was re-elected Secretary.

The Commission works in close coöperation with the office of the Chief of Chaplains of the Army and the Navy in the promotion of the moral and religious welfare of men in the service of their country, both by supplying chaplains with high qualifications and by serving as a general liaison between the churches and the government in all matters pertaining to the religious welfare of men in the armed forces and in the C.C.C.

Negroes in Defense Industries

A national problem arising from the exclusion of skilled Negro workers from certain defense industries and training and apprenticeship programs has been called to the attention of the public by a statement signed by national leaders. Among them are Dean Luther A. Weigle, President of the Federal Council, Dr. William Adams Brown, President Henry Sloane Coffin, Mrs. Charles W. Gilkey, Bishop John A. Gregg, Spencer W. Miller, Harper Sibley, Anson Phelps Stokes, and Mary E. Woolley.

According to the statement, "Justice for Negro Amer-

icans in the program for national defense is a searching test of American democracy. Our concern for democracy in Europe or elsewhere lacks reality and sincerity if our plans and policies disregard the rights of minorities in our own country. The guarantee of such rights is established by our historic national charters of freedom and constitutional government as applicable to all our people without regard to race, color, or creed."

Race prejudice and discrimination are described as "destructive of those basic essentials of civilization—political, economic, cultural, educational, religious—which the ages have built upon the concept of the dignity and destiny of the human person." These leaders state that "the Brotherhood of Man—based on the Fatherhood of God—is no mere adornment of a democratic society. It is accepted by religious and patriotic groups as fundamental."

Information Service, published by the Department of Research and Education of the Federal Council, carried a careful study of the problem in its issue of June 14, 1941. The Council for Democracy, 285 Madison Avenue, New York, has issued a factual report entitled "*The Negro in Defense, A Test of Democracy*."

PAX VOBISCUM

Friend, you have come to this Church, leave it
not without a prayer. No man entering
a house ignores him who dwells in it.
This is the House of God and He is here.
PRAY then to Him Who loves you & bids
you welcome and awaits your greeting.
GIVE THANKS for those who in past ages
built this place to His glory & for those
who, dying that we might live, have preserved
for us our heritage.
PRAISE GOD for His gifts of beauty in
painting & architecture, handicraft & music.
ASK that we who now live may build the
spiritual fabric of the nation in TRUTH,
BEAUTY & GOODNESS & that as we draw
near to the ONE FATHER through our LORD
& SAVIOUR JESUS CHRIST we may draw
nearer to one another in perfect brotherhood.
The Lord preserve thy going out and thy coming in.

This greeting appears in the porch of the Cathedral Church at Chester, England. It has been made available in the United States, printed in red and black, size 9½ by 15½ inches.

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Three Ashrams Held This Summer

During July and August the Department of Evangelism held three Ashrams: at Occidental College, Los Angeles, Calif.; Blue Ridge, N.C., and Westminster Lodge, Saugatuck, Mich.

E. Stanley Jones was present in each Ashram, speaking twice daily. His morning theme was the title of his new book, "Abundant Living." Other speakers in the Ashrams were Adolf Keller, Geneva, Switzerland; George Richards, Lancaster, Pa.; Deane Edwards, New York City; Daniel Kurtz, Whittier, Calif.; Dwight J. Bradley, New York City; Willard Trueblood, Indianapolis, Ind.; Harris Franklin Rall, Evanston, Ill.; Georgia Harkness, Evanston, Ill.; William Horace Day, Bridgeport, Conn.; A. J. Muste, New York City; Jesse M. Bader, New York City; Theodore Adams, Richmond, Va.; Donald Tippet, Los Angeles, Calif.; Edward M. Ligon, Schenectady, N.Y.; Mrs. James Wallace, San Marino, Calif.; and Stanley McKee, Riverside, California.

Attendance ranged from 130 to 164. This is the second summer the Ashrams have been held at Blue Ridge and Saugatuck.

An Ashram is different. It is not just another conference. It is a fellowship in which the group seeks to be a miniature of the Kingdom of God—imperfect of course, but this is the objective. The hundreds who have attended witness to the fact that they have found a new power by which to live.

Yearbook of American Churches Published

One-half the people of the nation are included among church members reported by the religious bodies of the nation. The latest figure of membership of all known religious bodies in the continental United States officially reported is 64,501,594 persons, of whom 52,405,659 were 13 years of age and over, it is announced in the 1941 Yearbook of American Churches, edited by Benson Y. Landis, under the auspices of the Federal Council. The compilation of church membership was made by Dr. Landis of the Council's Department of Research and Education, and comprised data for fiscal years ending mainly in December, 1939, or some time in 1940. For certain religious bodies, however, there were no reports except those of the Federal Census of Religious Bodies for 1936, made public by the Census Bureau in 1940. The tabulation thus presents the "latest information" regarding statistics of church membership for all bodies.

Two hundred and fifty religious bodies having 244,319 local churches were included in the compilation. Dr. Landis' analyses, however, indicate that 97.4 per cent of the church membership of the country is found in the 52 religious bodies which had over 50,000 members. Thus only 2.6 per cent of the church members were found in the 198 smaller bodies.

Roughly half of the population of the continental

United States—slightly over 49 per cent—are included in the reported church membership. This seems to have been the situation during the past ten years. "Between 1930 and 1940 the population of the continental United States increased 7.2 per cent, according to the population census. Between 1931 and 1941, church membership officially reported increased 7.86 per cent, thus apparently indicating that for a decade church membership has increased to about the same extent as the population." The 1931 figures for church membership were those published in the *Christian Herald*, New York.

Dr. Landis stated that there are available no comprehensive statistics on church attendance, and none for all bodies on contributions for religious purposes. He referred to a study by Dr. C. Luther Fry for 1926, indicating that churches received in that year about one per cent of the total income of all the people of the nation, and said probably churches had received about that percentage for a considerable period. Rough estimates during the past few years, however, have indicated that total giving to churches is slightly less than one per cent of the total income of all the people.

The Yearbook of American Churches is published biennially by the Yearbook of American Churches Press, 37-41 85th Street, Jackson Heights, New York. It includes, in addition to the statistics of church membership, nine directories of organized religion, Jewish, Catholic, and Protestant. The price is \$3.50.

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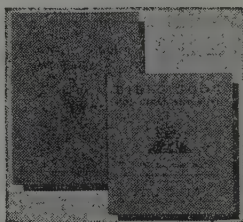
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A. Gordon Moody, Mgr.



Bishop Holt Writes From Panama

Panama City, Panama,
Sunday, August 3, 1941.

My dear Dr. Guild:

I have had a thrilling day because I have realized one of my great desires in personal contact with the Union Churches of the Canal Zone.

I preached in the Union Church at Balboa this morning and went out this afternoon to see the Union Church at Pedro Miguel and the site of the proposed church at Gamboa. We must build that church at Gamboa because that town is increasing in size very rapidly, with the development of the Government's defense program.

I know your enthusiasm for this religious program in the Canal Zone. After my experiences today I share that enthusiasm. There are two outstanding reasons why our people at home should support the effort to build the church at Gamboa.

The first reason is that we must help provide a religious program here for those dislocated from their home communities and home churches, particularly this multitude of young men. The second reason is that in these Union Churches we have real Christian unity.

I hope and pray for your success!

Faithfully yours,

(Signed) IVAN LEE HOLT.

After Defense Employment, What?

The Federal Council of Churches at its Biennial Meeting last December adopted the following resolution:

"Voted: That the American churches coöperating in the Federal Council urge the appointment by Congress or the President of a commission on unemployment to be composed of representatives of consumers, farmers, labor, finance, manufacturing, commerce, government, education, church, youth, and welfare agencies without regard to race or color; the personnel of such a commission should proceed at once to propose systematic plans for the long-range solution of the basic problem of unemployment. This action is urged with the recognition that unemployment is a moral as well as an economic problem and that there is general informed opinion that the present defense program will have only a temporary effect on the reduction of unemployment."

Congressman H. Jerry Voorhis of California has now introduced H. J. Res. 59 which calls for the establishment of such a commission. Hearings were held recently by a sub-committee of the Labor Committee of the House. There was favorable testimony by representatives of the Federal Council, the National Catholic Welfare Conference, and the Central Conference of American Rabbis. Support was also given by representatives of national organizations of manufacturers, labor, and consumers.

News of State and Local Cooperation

Changes in Staff Leadership

Rev. John L. Mixon, formerly director of the Department of Social Welfare of the Washington Federation of Churches, has been appointed the director of the Department of Social Service of the Church Federation of Los Angeles. Mr. Mixon will begin his new work in September.

Dr. Worth M. Tippy, secretary emeritus of the Department of the Church and Social Service of the Federal Council of the Churches of Christ in America, is at present acting as the director of social welfare of the Washington Federation of Churches in the interim between Mr. Mixon's resignation and the appointment of his successor.

Mr. O. G. Herbrecht, the general secretary of the Iowa Council of Christian Education, has submitted his resignation to

take effect September first. Under an interim arrangement the Rev. Thomas Fogelsong, minister of the Disciples Church of Winterset, Iowa, has been employed on part time to carry the executive leadership, and Miss Jeannette Hadley has been employed on full time to have charge of field service of the Iowa Council of Christian Education pending the appointment of Mr. Herbrecht's successor.

Mr. Guy T. Gebhardt, formerly of Kansas, has been elected general secretary of the Oklahoma Council of Churches. Mr. Gebhardt began his new work in June although he had been rendering part-time service as the interim secretary of the Oklahoma Council of Religious Education since the resignation of Rev. Melvin C. Dorsett.

The Reverend Dr. Roy D. Boaz has accepted the call to the executive direction of the interdenominational work in Pittsburgh,

Pa. The Allegheny County Sabbath School Association, the Pittsburgh Council of Churches, and the Pittsburgh Board of Week-Day Religious Education have each extended a unanimous call to Dr. Boaz to be their executive. This is in the direction of a fuller coördination of all the coöperative work of the churches in the Pittsburgh area.

Dr. Boaz is a graduate of the University of Pittsburgh and received his doctor's degree in religious education from Yale University. He has rendered outstanding service for the past decade as the minister of the West Haven Congregational Church, West Haven, Conn. He has served as the New England Governor of Rotary, President of Dalville College, Va., and Director of Religious Education in the West Haven Church prior to becoming its pastor. This past year he has served as the President of the Alumni Association of the Yale Divinity School. Dr. Boaz expects to begin his new work in Pittsburgh on September first.

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Rev. Ray Wonder, of Goodland, Kan., has been elected the general secretary of the Kansas Council of Churches and the Kansas Council of Christian Education. He will administer the united program of these two agencies jointly pending the closer integra-

tion of the organization and program of the entire interdenominational work in Kansas.

Westchester (N.Y.) Council Reorganizes

After a lapse of some years the West-

chester County Council of Churches has been re-established. Rev. Walter H. Benedict, pastor of the Asbury Methodist Church, Crestwood, N.Y., was elected President of the new organization.

• Among the New Books •

The Kingdom of God and the American Dream

By SHERWOOD EDDY

Harper & Brothers. \$2.90

With the safe clue that from the first foundation of the American colonies "there was a high religious and secular ideal in the minds of the best leaders" (p. ix); and that the two were "interdependent, reacting one upon another," one might have traced

the ideas and conduct defined as secular or religious in the sequence of their historical expression. He would have found highly illuminating material all along the way from the Pilgrim Fathers to Woodrow Wilson.

Dr. Eddy has not been content to do this. Instead, he has set up a stage for dramatic action on a cosmic scale and has re-enacted against its background a pageant of American history. The action as he directs it is governed by three dramatic terms: the Kingdom of God; the American dream of secular idealism; and the subversive evil element "making for the perversion or destruction of both religious and secular ideals" through tyranny, economic slavery, and monstrous exploitation (p. 6).

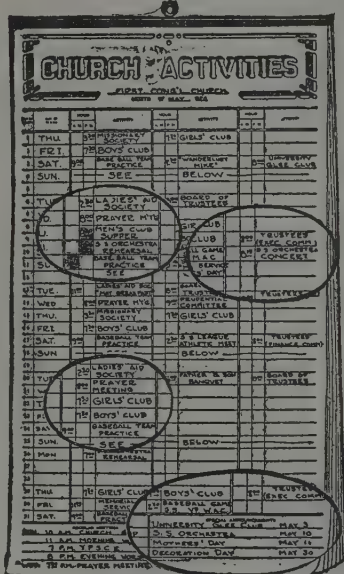
Purporting to trace the events which he thinks correspond to these terms in their objective sequence, what Dr. Eddy actually

does is to assign each a role in his dramatic scheme on the basis of more or less private criteria. Like the author of the Second Book of Chronicles, he has set down the Kings of Israel and Judah as having done "good" or "evil" in the sight of the Lord, and has then interpreted the circumstances of their reigns according to this classification.

But profound difficulty always attaches to the effort to pass judgment on the welter of the contingent of historical events on the basis of normative or near-absolute principles. The multiplicity and complexity of historical happenings is such as amounts to moral opaqueness, such as results in the majority of them becoming more or less opaque; or to change the figure, their many colors becoming virtually a camouflage.

The results in the present case of the attempt to trace the Kingdom of God and

Church Activities Wall Roll



A practical bulletin showing all church activities for the entire month. This wall roll is handsomely printed in tints on a fine grade heavy paper, size 15½x27 inches. There are twelve monthly sheets bound at top with metal strip ready for hanging. Each sheet has spaces for 31 days and each day has room for noting three separate activities, or more if necessary. The day and hour of each activity is provided for in proper place. There are additional spaces which may be used for announcing special activities.

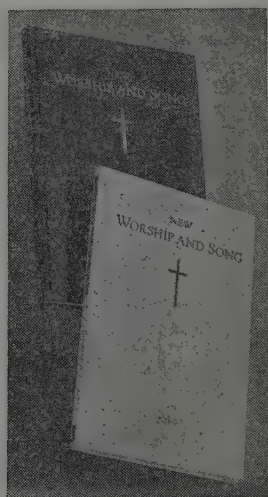
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the American Dream into the details of history is, to say the least, terrible oversimplification. One will find himself in the heartiest agreement with Dr. Eddy's dictum, "We are not interested in merely ecclesiastical or creedal or nominal religion as it existed at times in a wellnigh watertight compartment almost outside of real life" (p. 248). On the other hand one must not dilute his concepts either of Christian or of secular idealism so that he cannot genuinely trace them in the historical circumstances within which they are supposed to lurk.

This is not for a moment to object to contemporary judgments, for example a judgment as to the present war, in the light of such knowledge of eternal verities as a competent thinker possesses. One knows how to evaluate such particular judgments. It is when Dr. Eddy dramatizes American history as a whole and attempts to fit its millions of details into too neat a framework that one has to feel that his book is seriously misleading. H. P. D.

Unity in Foreign Missions

Report of a Joint Committee of the Foreign Missions Conference and the Federal Council of Churches on Closer Relations on the Foreign Field. Twenty-five cents; in lots of ten or more, twenty cents each.

This fresh, comprehensive, and authoritative document represents consultations and studies by a strong joint committee of the Foreign Missions Conference and the Federal Council of Churches over a period of a year and a half. After a survey of historical backgrounds and a re-examination of the Madras findings on coöperation and

unity, the report tackles the thorny problem of the conflict between the theory of ecclesiastical independence on the part of the united younger churches and the fact of their dependence, financial, and otherwise. It touches rather gingerly the problem of closer relations of foreign missionary agencies in the United States but recommends experiments with certain fairly far-reaching methods of joint action. It then discusses the principles of Christian unity and the immediate forward steps. A summary of recommendations is included.

The Nature of the Early Church

By ERNEST F. SCOTT

Scribner's. \$2.00

Not only because of its accurate history, but also for its sense of perspective and direction, and the correction of popular misconceptions, this is a remarkable and surpassing volume, even for Ernest F. Scott.

Professor Scott seeks to discover the "essential nature" of the Church. Its uniqueness is not in itself as an organization, but in the uniqueness of its message. Thus it was most fully itself at the very outset, as a community. To consider it as an "institution" is to vitiate Christian history. It is rather "the Christian nation" and its model must continue to be that of the primitive community. The theory of development helps us little. From the beginning the fact corresponded to the ideal, and the changes after the New Testament were not a corruption.

The Church had to allow for "human weakness and limitations" and fit itself into

its human framework. Its religion, which was that of Jesus, has never been put into action because its demands "are incapable of fulfillment under the given conditions of this world." This came to "a burning focus in the Cross." The problem of the early Church was just what it is today and we shall find our best guidance in the history of those early days. The roots of the Church are in the Christian message. Jesus did not offer an "interim ethic." His demands were those of a higher world. The Church arose spontaneously out of Jesus' message of the Kingdom of God. The error of historians has been that of thinking of the Church as forming itself by "a rational process."

Dr. Scott validates his theses by his characteristic close study of all the sources. While the Church had to adapt itself to the world order, in its ultimate nature it is opposed to that order. Jesus' religion could not be national. Christians were themselves a race or nation. The Church is rooted in its contact with a higher world. In its essential nature it was, and is, "the brotherhood which waited on earth for the Kingdom of God." If it ceases to be this, it ceases to be.

The reader should not be content with any review of this revealing study.

C. S. M.

The Ethical Ideals of Jesus

By G. BROMLEY OXNAM

Abingdon-Cokesbury. \$1.00

The sub-title of this volume, "In a Changing World," indicates its emphasis. Bishop Oxnam seeks to answer the questions: Are Jesus' ideals valid? Are they applicable to a complex order? Can they be a unifying force and the motivating spirit needed in a changing world? Or, must we admit the Marxian contention that they are only for submissive slaves?

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These ideals are: that "men and not things are the goal of social living"; personality is of supreme value; "the solidarity of the human family"; "the supremacy of the common good"; "equal rights for all." These claims mean that "coöperation and not selfish competition" is the law of true progress. Finally, "love and not force is the social bond."

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These lectures to college students, while by no means over-simplifying the problems, are given in simple language, with abundant illustration, and the volume is well adapted to youth classes. C. S. M.

Jesus Christ the Same

By JAMES MOFFATT

Abingdon-Cokesbury. \$2.00

The major aim of this study is to put Christian faith, both as it has been and is, in historical perspective, through a study of the Gospels in the light of criticism. The author contends that attempts to distinguish between the religion of Jesus and the religion about Jesus are invalid, and he uses the term "divine humanity" to describe the faith of the Church in Jesus.

Dr. Moffatt does not isolate the historical method from the devotional approach, and his conclusion is that "the intuition of the Church is borne out by the perspective of historical research into primitive tradition." There is "a continuity of communion" with Jesus which is "deeper than any inner or outer change" of the faith of the Church.

Loss of perspective, however, has led Christian people at times to seek sanctions for their experiences, which a minute study of New Testament documents does not verify. Another error of perspective is that in which literary preoccupation with units of tradition obscures the living unity apart from which the data of analysis are misleading.

The living core of personal testimony behind the Gospels needs to be sought. We get a wrong perspective by isolating Christian records. "The Church is vital as it recognizes the incarnation in both revelations, of God and man, through the Jesus of history"; such as perhaps the author's nearest approach to the meaning of the characterization "divine humanity."

What we meet in the New Testament is "a witness to Christ in all tenses, past, present, and future." Thus is Jesus Christ "the same." The reviewer finds in this volume, not only the means toward correct perspective, but also a sense of direction which has been lost by our contemporary "dialectical" theologians. C. S. M.

New Fall Books

G. BROMLEY OXNAM

The Ethical Ideals of Jesus

IN A CHANGING WORLD

Intelligent, direct, and constructive is this analysis of the validity of the ideals of Jesus for just such a time as this. Dr. Oxnam brings to the study a vast store of knowledge and wisdom, based upon wide experience among the men and events which throng his pages. Without over-simplification but with a masterly capacity for collating scattered facts and for measuring their true significance, he throws fresh light upon problems which have confused even the thoughtful in this time of crisis.

The Chapters: THE ETHICAL IDEALS OF JESUS. THE CHANGING WORLD. THE ETHICAL IDEALS OF JESUS AND THE INTERNATIONAL CRISIS. THE ETHICAL IDEALS OF JESUS AND THE ECONOMIC CRISIS. THE FUTURE OF DEMOCRACY. **\$1**

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Some of the Chapters: THE MAIN ISSUE. ZEAL NOT ACCORDING TO KNOWLEDGE. CRUDE LITERALISM. THE NATURE OF PROPHECY. A FALSE CONCEPTION OF THE KINGDOM OF GOD. THE KEY THAT UNLOCKS THE "MYSTERY." **\$1**

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